# A SERMON,

Preached before the two high borne and illustrious Princes, FREDERICKE the 5. PRINCE ELECTOR PALATINE, DVKE OF BAVARIA, &c. And the *Princesse Lady* ELIZABETH, &c.

*Preached in the Castle-Chappell at* HEIDELBERG the 8. of *June* 1613. being the next day after her Highnesse happy arriuall there: By that reuerend and iudicious Diuine, M^r. ABRAHAM SCULTETVS, his Highnesse Chaplaine.

Together with a short narration of the Prince Electors *greatnes, his Country, his* receiuing of her *Highnesse*, accompanied with twe ut other Princes, thirty Earles, besides an exceeding great number of Barons and Gentlemen, and eight daies entertainement.

*Translated out of High Dutch by* I. A. MEDLVS D. and one of his Maiesties Chaplaines.

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DEDICATED
AND CONSECRATED
VNTO THE SERVICE
AND NEVER DYING MEMO-
RIE OF THE RIGHT HIGH
AND ILLVSTRIOVS PRIN-
CESS-E, LADY ELIZABETH,
PRINCESSE ELECTORISSE
PALATINE, DVCHESSE
OF BAVARIA,
&c.

*AND SOLE DAVGH-*
*TER OF OVR DREAD SOVE-*
*RAIGNE LORD* KING IAMES,
*KING OF GREAT BRI-*
*TAINE, FRANCE, AND*
*IRELAND, DEFEN-*
*DER OF THE CHRI-*
*STIAN FAITH,*
*&c.*

3

# A SERMON

of thanksgi

Preached at *Heidelberg*, the 8. *of Iune* 1613. *before the high and* mightie Prince FREDERICK the 5. Earle Palatine, Prince Elector, &c. and the right high and illustrious Lady and Princesse, the Lady ELIZABETH, his espoused wife, vpon the occasion of their happy arriuall there.

## The Entrance.

BVt from whence and whereat beloued Christians, shall I begin this Sermon of thanksgiuing?

*Praiſe yee the Lord, becauſe hee is exceeding good, and his mercie endureth for euer.*

Let *Heidelberg* now ſay; *his mercy endureth for euer.*

Let the Electorall PALATINATE now ſay; *his mercie endureth for euer.*

Let them ſay now, that feare the Lord; *his mercy endureth for euer.*

The Lord is God who defendeth vs, *and his mercie endureth for euer.*

The Lord is God who reioiceth vs, *and his mercie endureth for euer.*

I know not how to doe better

better, then that we beginne there where wee will end, namely, of commending, lauding, and praiſing the moſt Higheſt, who crowneth vs with mercy and louing kindneſſe, and bindeth the people that lie farre aſunder one from another, fimely together in the vnitie of faith, loue, and aſſured hope of the bleſſed ſaluation to come.

Now to the end that our hearts may be the better and liuelier rowſed vp vnto this laud and praiſe, we will reade vnto you an excellent *Pſalme*

*of Thankesgiuing:* but will first for the more fruitfull hearing of the same, call vpon the Lord God for the gracious assistance of his holy spirit, in that forme of praier, which our LORD and SAVIOVR CHRIST himselfe hath taught vs.

*Our Father*, &c.

# Pſalme 147.

1 *Praiſe yee the Lord, for it is good to ſing vnto our God: for it is a pleaſant thing, and praiſe is comely.*

2 *The Lord doth build vp Ieruſalem, and gather together the diſperſed of Iſrael.*

3 *He healeth thoſe that are broken in heart, and bindeth vp their ſores.*

4 *Hee counteth the number of the ſtarres, and calleth them all by their names.*

5 *Great is our Lord, and great is his*

his power, his wisdome is infinite.

6 The Lord releeueth the needie, and abaseth the wicked to the ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God

8 Which couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines.

9 Which giueth to beasts their food, and to the yong rauens that call vpon him.

10 Hee hath not pleasure in the strength of an horse neither delighteth in any mans legges.

11 But the Lord delighteth in them that feare him, and hope vpon his mercies.

12 Praise the Lord, O Ierusalem: praise

praiſe thy God, O Zion.

13 For hee hath made the barres of thy gates ſtrong, and hath bleſſed thy children within thee.

14 Hee ſetteth peace in thy borders, and ſatisfieth thee with the flower of wheat.

15 He ſendeth forth his commandement vpon earth, and his word runneth very ſwiftly.

16 He giueth ſnow like wooll, and ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who can abide the cold thereof?

18 Hee ſendeth his word and melteth them: he cauſeth his wind to blow, and the waters flow.

19 He ſheweth his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael.

20 *He hath not dealt so with euery nation, neither haue they known his iudgements. Praise yee the Lord.*

## *The Interpretation.*

LIke as the weather vnder the heauens altereth, so that wee now feele a faire warme sunshine, anon lightning and thunder, and also presently after, raine: euen so doe the thoughts of man change and alter. For sometime the godlie mans heart is so merie and iokand, that it is as a meere sunshine, that is, there is nothing but ioy and comfort perceiued in him, namely,

y, when God the Lord fatherly remembreth vs with a cheerfull conſcience, with a healthfull body, as alſo with bodily ioy, and a good outward eſtate.

But otherwhiles againe, when troubles and miſeries approach, it ſeemeth as if our harts were ouerſhadowed with thicke blacke cloudes, when as wee heare and feele nothing elſe in manifold tentations, then the haile, thunder, and lightning of Gods law. Now then, the greateſt wiſdome of a Chriſtian ſtandeth therein, that he aſſuredly know, whether it be cleere or darke in his heart, how he ſhall ſo diſpoſe of his buſineſſe, that he may euer and at all times bee well pleaſing and acceptable vnto God in heauen.

The Apoſtle *Iames* preſcribeth vnto vs a notable rule in this caſe, when

Iames 5.13. when as hee ſaith; *Is any among you afflicted? let him pray: Is any merrie? let him ſing Pſalmes.* By which words he would haue vs vnderſtand thus much, that we euer ought to pray vnto our Lord God in time of neede: and after obtained deliuerance, praiſe him for it. According to which will of God, all the holy men of the old, and new Teſtament liued.

If now therfore at this preſent, our affaires bee likewiſe ſo changed, as that wee behold with ioy, our right gratious Lord & Prince, FREDERICK *Count Palatine*, and *Prince Elector*: and alſo the right high, and illuſtrious Princeſſe *Elizabeth*, his highneſſe moſt honoured, and beſt beloued ſpouſe, to be ſafely come hither in health vnder the ſafe conuoy of the moſt higheſt, vnto the place, where wee haue

haue earneſtly long deſired, and praied they might be: thē ſhould we be ſurely moſt vnthāktful people, if wee ſhould not admoniſh, prouoke, and ſay one vnto another; O ye faithfully beloued: Ier. 33. 11. *Praiſe the Lord of Hoſtes, becauſe the Lord is good, & his mercie endureth for euer.* And it is true, that for the very performance of this holy worke, is this illuſtrious cōpany now aſſembled here: which that it may bee done with the more fruit and profit, wee will briefely expound the Pſalme now reade vnto you. And firſt, conſider of the Prophets hearty admonition, wherewith hee ſtirreth vs vp vnto the laud & praiſe of God.

And then ſecondly, we will obſerue what thoſe benefits be, for which we ought to laud & praiſe God:

God: wherein it will euidently appeare, that we haue at this day, euen as great & weighty cause to praise him, as euer the people of *Israell* had in the old Testament.

*Of the first.*

As concerning the first point, the Prophet exhorteth vs vnto thankesgiuing, not once nor twice, but thrice when as he saith:

Psal. 147. verse 1, 7. 12. *Praise yee the Lord. Sing vnto the Lord with praise: sing vppon the harpe vnto our God. Praise the Lord O Ierusalem: praise thy God O Zion.*

And hee concealeth not the reason, for he saith, *It is good and a pleasant thing, to sing praises vnto our God.* Whereunto agreeth that of the Prophet *Dauid Psalme* 92 saying,

Psal. 92. *It is a good thing to praise the*

*the Lord, and to ſing vnto thy name, O thou moſt higheſt.*

The children of the world thinke it is a good thing to liue euery day riotouſly, to ſing, to play, to skip, to daunce, to laugh and ſhout, or elſe to riſe vp early in the morning, to drunkeneſſe, and ſurfeting, and to run vp & downe vntill the euening, to ſcrach, and ſcrape ſomething vnto themſelues. Theſe are the vnwiſe men that know not, and the fooles that vnderſtand not Gods workes, as *Dauid* there ſpeaketh But the holy Ghoſt ſaith by the Prophet, in the ſame place, that this is a good thing, *to declare Gods louing kindneſſes in the morning, and his truth in the euening.* Pſal. 6.

For what is a better thing then to praiſe God, who onely is worthy of all praiſe, whom alſo all the vnreaſo-

vnreaſonable creatures, euery one according to his kind, doe laud and praiſe? What is a better thing then to praiſe the Lord, from whom all good gifts come and deſcend? What is a better thing then for euery one to exerciſe and acquaint himſelfe daily in the ſeruice, wherein all elect Angels and men, will exerciſe themſelues in that bleſſed life of glory?

Such men as thus exerciſe themſelues, haue already begunne and entered into that euerlaſting life: and ſeeing they lead a well fauoured and praiſe-worthy life, ſo doth God alſo vouchſafe vnto them at the laſt, a praiſe-worthy death: according as the example of King *Dauid* ſheweth, who for that he alwaies had this ſaying in his mouth; *I will praiſe the Lord ſo long as I haue any being*: hee alſo

at

at the laſt yeelded vp his ſoule with a praiſe-ſinging mouth, as is to be ſeene both in 1. *Chron.* 30. and 1. *King.* 1.

Such praiſe is pleaſant, and comely, as the Pſalme further ſaith. For as nothing is more foule & lothſome then vnthankfull ingratitude, ſo there is not any thing more pleaſant then a thankful ſoule, which knoweth what benefits ſhee hath receaued of her God, and doth yeeld to him again that which is due to him, namely obliged thankfulnes. Herehence it is, that our Lord God termeth vnthankfull people, not children, but ſhameſpots. And the Prophet *Ieremie* teacheth, that man hath an vnfaithfull and rebellious heart, which ſaith not once, *I will now feare the Lord God, that giueth raine both early and late in due ſeaſon,*

Deut. 32. 19.

Ier. 5. 23, 24.

*and ſafely preſerueth the harueſt at the appointed time.*

Yet neuertheleſſe, it is not here to be omitted, that God will not be praiſed of euery one. For as any great Lord or Prince cānot at all endure to haue his worthy and valiant acts to be writtē by a lewd varlot: ſo will not the Lord God by any meanes, endure at all to bee praiſed of wicked perſons; whence our Pſalme ſaith, *Praiſe the Lord, O Ieruſalem. Praiſe thy God, O Zion*; that is, as is elſewhere expounded, *Reioice in the Lord, O yee righteous: for it becometh vpright men to be thankefull.*

Pſal. 33. 1.

Now the reaſons are knowne, why God will not be praiſed of wicked people. For ſuch people will not Vnderſtand the Lords benefits, but as the Prophet ſaith, *Though mercie be ſhewed to the wicked,*

*ked, yet he will not learne righteouſ-neſſe: in the land of vprightneſſe will he doe wickedly, and will not at all conſider the maieſtie of the Lord.* Beſides, the offering cannot be acceptable vnto God, which is offered vnto him of an impenitent ſoule, but the ſacrifice which a wicked man (who hath choſen his owne waies, and his ſoule delighteth in his abhominations,) offereth, it is euen as much as if hee ſlew a man, as if he cut off a doggs neck, and as if hee offered ſwines blood. The cauſe hereof is, becauſe wicked men are of an impenitent heart, and therefore will only praiſe God with their mouth, whom they ſhame and diſhonor in their heart, yea throughout all their whole life and conuerſation.

Eſa. 26.10.

Eſa. 66.3.

*Of the ſecond.*

2. *Point.* But ſufficient of the firſt. Now let vs conſider of the ſecond point; wherefore it is that the Prophet will haue vs ſing praiſes vnto God. The Prophet commendeth here three eſpeciall benefits of God: as firſt, that he buildeth *Ieruſalem.* Secondly that hee vſeth his wiſedome and power for the benefit of all his creatures, but moſt eſpecially for mans good. And then thirdly, that he cleerely reuealed his word, his ſtatutes, and his commaundements vnto the Iewiſh people.

Verſe 2. Hee ſaith, *The Lord buildeth vp Ieruſalem, and gathereth together the diſperſed of Iſrael.* Here is to bee obſerued, that this Pſalme was written, after that the people of the

the Iewes were brought againe to *Ieruſalem*, & other places in *Iudea*, from the Babylonian captiuity. Now when the Prophet ſawe, that *Ieruſalem* was againe by little and little repaired, the Citizens come againe together, that were here & there before diſperſed abroad, and the true ſeruice of God eſtabliſhed anew, he hartily reioyced; yet not ſo much for the faire and goodly buildings, as for that they were come thither againe, euen vnto the place, whereunto God had bound himſelfe in the old Teſtament, and couenanted with them; and that the people did iointly againe with one conſent ſerue God, *Vnto whom appertaineth the addoption, and the glory, and the couenants, and the giuing of the Lawe, and the ſeruice of God, and the promiſes.* And in ſuch ioy of his Rom. 9. 4.

heart he beginneth, & admoniſheth all beleeuing Iſraelites, to ſing laud vnto the Lord one with an other, and to praiſe our God vppon the harpe.

If now the godly forefathers did ſo heartily reioyce before *Chriſts* birth, & earneſtly exhorted vnto the praiſing of God, after they were deliuered but from their ſeauenty yeres Babilonian captiuity, and were again returned into their beloued Countrey: how much more then ought wee, whoſe forefathers were pulled out of popiſh *Babilon*, not after ſeuenty, but after ſeuen hundred yeers of captiuity, and brought againe together into their old country, ſing laud, praiſe and thankes vnto almighty God for it? The vulgar man conſidereth not, what a glorious benefit this is. To compare them a little

little together. Was not that a miſerie vpon miſery, when the parents were diſperſed from their children, the brethren from their ſiſters, the husbands from their wiues, here and there throughout all the Babylonian gouernment, and muſt endure to bee laughed at, ſcorned and derided of euery man? The people of God themſelues giue witneſſe hereunto, when they ſay; *By the riuers of Babel we ſate, and there wee wept, when we remembred Zion.* Pſal. 137. 1.

But farre greater miſerie did our forefathers endure in poperie, when many honeſt and wel-affected hearts were forced to bee kept & preſſed downe vnder the Popes tyrannie, and to behold (againſt their wils) ſhamefull and horrible idolatrie. But yet God did after ſeuen hundred yeeres

ſpace, looke againe fauourably vpon his diſtreſſed ſeruant the Chriſtian Church, cauſed the Goſpell to be cleerly expounded, which was before obſcured, Antichriſt that child of perdition to bee reuealed, and our beloued fathers to be ſet againe into the libertie of conſcience, and which wee euer ſince enioy, bleſſed bee his name for it. *Wherefore prayſe the Lord, O Ieruſalem, Prayſe thy God, O Zion.*

It is true, that Ieruſalem is often grieuouſly afflicted, and as it were euen rent aſunder, either by the aſſaults and inrodes of enemies ſouldiers, or by the death of high and chiefe Gouernours, who were the Churches Patrons, and nureing fathers and mothers, as this Ieruſalem of our Palatinate hath ſufficiently felt about three yeares

yeares ſince, when *Fredericke* the fourth of bleſſed memorie departed this life. But, prayſed be God, who euer buildeth Ieruſalem againe. And this hee doth, when as hee bleſſeth a countrey with Princely branches, who wax and grow vp vnto his honour, and their natiue countries benefit. And this he doth alſo effect, when hee leadeth (as with the hand) vnto young Princes godly and religious ſpouſes, with whom they may comfortably liue together in vnitie of faith, and ſhine before their ſubiects in all good example of religious holineſſe. And therefore prayſe thou the Lord, O Heidelberg, Prayſe thy God, O Palatinate.

But here might ſome man perhaps demaund, Whether it be ſo much to be reſpected, and bee ſo great

great a benefit, to haue the walls of Ieruſalem rightly builded in a countrey? Whereunto I anſwer, That euerie way it is much to bee regarded, and is Gods exceeding great benefit, when Ieruſalem is well and rightly builded: For in Ieruſalem alone, that is, in the little flocke wherein God is truely ſerued, is that done which is written in the next verſe following, *He healeth thoſe that are broken in heart, and bindeth vp their ſores.* verſe 3.

We poore miſerable creatures were fallen indeede amongſt theeues & murtherers, & grieuouſly wounded of them, who were ſet againſt vs by Sathan. Should the Angels cure & heale vs? they could not. Should other creatures helpe and releeue vs? they could not. Then God ſent Chriſt vnto vs, who commeth in the Goſpell, and

and where the ſame is preached, there he powreth out the ſupling and healing oyle of grace into euerie repentant ſinners heart, and bindeth vp all their wounds, that is, he taketh away all the great anguiſh and trouble of conſcience, which ariſeth out of the ſence and feeling of Gods wrath againſt ſin, and feare of euerlaſting damnation.

And here I know, that many men eſteeme not ſo highly of this benefit, and I meane them, who vnderſtand not what ſinne is, what Gods wrath is againſt ſinne, and what euerlaſting damnation is. But I know this alſo, that they who are aſſaulted with the fierceneſſe of Gods wrath, and haue daily combate with their owne weakeneſſe and infirmities, eſteem nothing ſo highly in this world, as,

as that Christ healeth their broken hearts, through the gracious forgiuenesse of their sinnes, and bindeth vp the pinching griefe of their consciences, in so much, that they may boast with the Apostle Saint *Paul*, there is no condemnation vnto them, whose hearts are healed, whose wounds of conscience are bound vp and plastered: Hereupon they liue; hereupon they die; that for Christ his sake, God is become their mercifull father, and they his deare and louing children. Therefore sing vnto the Lord one with another with thankes, and praise our God vpon the harpe, euen yee that doe feele and acknowledge this benefit of God vnto your soules.

Rom. 8.

But the Lord God will not suffer it to rest there, that he buildeth the wals of *Ierusalem*, but, though he

he be the wholly wise and almighty Lord, yet he abuseth not the same vnto tyranny, and suppressing of the godly honest, but he vseth his wisdome and omnipotencie, first, and chiefly for the good of man, and then next for the benefit of all other creatures. For, *He counteth the number of the starres, and calleth them all by their names. Great is our Lord, and great is his power, his wisdome is infinite:* or, his gouernement is not to bee vnderstood and comprehended. Verse 4.5.

He surely must needes be a wise and omnipotent Lord. The stargasers labor also and weary themselues very much, that they might tell the number of the starres. But yet themselues confesse, that they onely know the chiefest, the greatest, and the brightest: the tale of the rest they must leaue (will they nill

nill they) vnto God, who both numbreth all the ſtarres, and calleth them by their ſeuerall names, and carrieth a goodly gouernement ouer them, where the Sun, like a King, ſwaieth in his glorious Lordſhip; but other ſtarres as ſeruants, and attendants on him, muſt at ſeuerall times, ſome at his riſing, and others at his ſetting, performe their ſeruice vnto him. Now as he doth wiſely gouerne the ſtarres, ſo doth he alſo powerfully vphold them, inſomuch that the Prophet ſaith not without cauſe: *Great is our Lord, and great is his power*, which is the more comfortable for vs to vnderſtand, and lay hold on, ſeeing the text further teacheth, that God vſeth his wiſdome and omnipotencie, for the good of man, and all creatures.

verſe 6.

*The Lord, ſaith the Prophet, relieueth the needie, and abaſeth, or rather throweth downe the wicked to the ground.* Which is as much to ſay: God ſo vſeth his might and wiſedome, that hee aduanceth the humble, and puniſheth the proud. And this is, and euer hath bin Gods cuſtome. Go and ſearch throughout all the hiſtories of the old Teſtament; go and ſearch throughout all the hiſtories of the newe Teſtament, and it will appeare, that humility was neuer left vncrowned; pride neuer left vnpuniſhed. *Pharaoh* was proud and high minded, he muſt needes periſh in the water: *Moſes* was humble hee muſt needs be aduanced: *Saul* was high minded, hee was brought downe lowe: *Dauid* was humble hee was aduaunced: *Sebna* was high minded, the keies

of

of the house of *David* were taken from him: *Eliakim* is humble, the keies were giuen vnto him. Humble *Hezekias* had his life preserued: whereas proud *Senacherib* was robbed of his life, and had it taken from him.

Hitherunto appertaine Gods other benefits, which are here recited, as namely, that hee giueth peace vnto his people, that hee bleſſeth them with children, and ſatisfieth them with the flower of wheate: and not that only, but that he alſo vſeth his omnipotency ingenerall for the good of all creatures. For it is he, *Which coureth the heauen with clouds, & prepareth rain for the earth, and maketh the graſſe to grow vpon the mountaines.* Verſe 8. *Which giueth to beaſts their food, and to the yong rauens that call vppon him.* Verſe 9.

We muſt needs wonder concerning

cerning the cloudes; and we muſt needs wonder cõcerning the rain: but yet we muſt needs much more admire and wonder, that God createth ſuch things, not, that he boaſteth of his omnipotencie, but of his goodneſſe therein, which alſo euidently appeareth in the very preſeruation of bruit beaſts. For why doth the Lord couer the heauens with cloudes? That he may prepare raine for the earth. Wherefore doth hee prepare raine for the earth? That graſſe may grow vpon the mountaines. Wherefore doth hee let graſſe grow? That beaſts may haue their foode, and the yong rauens that call vpon him.

So then we heare it well, that God careth alſo for the bruite beaſts, as likewiſe for the yong rauens, which call vpon him; that is,

is, they which crie for hunger, and must needs perish, if God did not nourish them. The heathen Phylosopher *Aristotle* taught, that God onely cared for the more excellent creatures, and regarded not the meaner.

But Gods word teacheth, that God also preserueth the yong ravens, when they call vppon him, and soe maketh no difference in his care for this or that beast; as also in like manner concerning man, *He is no accepter of persons: but in every nation, he that feareth him, and worketh righteousnesse, is accepted with him.* For as our Psalme saith, *he hath not pleasure in the strength of an horse, neither delighteth in any mans legges*; that is, he careth not at all whether any bee proud and potent in the world; but, he delighteth in them that feare him, and

Act 10. 34. 35.

verse 10.

and hope vppon his mercies, whether they be highly or baſely eſteemed of amongſt men in the world.

And it is not hard or heauie vnto God the Lord, to nourith, preſerue, and ſupport both man, and beaſt. For, *He only ſendeth forth his commandements vppon earth*: that is, he only commandeth it, *and his word runneth very ſwiftly*, that is, and it is done. Will he haue ſnowe? then hee giueth it: will hee haue hoare froſt? then hee ſcattereth it like aſhes: will he haue yce? then hee caſteth it like morſels: will hee haue froſt? then can no man endure the cold thereof. He ſendeth his word and *it* melteth them; hee cauſeth his winde to blowe, and the yce thaweth, ſo that the waters flowe.

verſe 15.

verſe 16.17.

verſe 18.

Now that which Gods people

did here praiſe aforetime, that are we worthily bound to extoll and praiſe at this day. God hath mercifully of late turned his wiſdome and almighty power ouer the Electorall Palatinate for good. He hath mightily three quarters of a yeere agoe, led our Prince Elector out of the Palatinate into *England:* he hath wiſely and richly bleſſed his highneſſe deſigne and purpoſe, and mightely hath very lately ſafely conuayed and returned his Princely Electorall Highneſſe, and alſo yeſterday the Princeſſe Electoreſſe, his highneſſe ſpouſe, ſafely vnto this place. Wherefore ſing yee one with another with thankeſgiuing vnto the Lord, and praiſe our God vpon the harpe: Praiſe the Lord O *Heydelberg*, praiſe thy God, O *Palatinate.*

Howſoeuer we haue now with the

the old Church, in regard of Gods now recited benefits, ſufficient cauſe of praiſe and thankeſgiuing: yet doth the Spirit of God further lead vs, vnto the conſideration of the moſt high and beſt good, that God can giue vnto any man, in a whole Countrey or Kingdome. *Hee ſheweth his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael.* verſe 19.

O gracious Lord God, what were it, though the Barres of our gates were made faſt within vs, and all outward peace procured vnto our borders, if in the meane-time the borders of our conſciences ſhould be depriued of heauenly comfort? What were it, though our children were bleſſed within our gates, if we were not thereof aſſured, that we our ſelues alſo be Gods children? What were verſe 13.

it, though our bodies were ſatiſfied with the fineſt flower; if our ſoules ſhould in the meanetime euer hunger and thirſt with the want of Gods worde and grace? Therefore the Prophet reioyceth and triumpheth withall, for this benefit, that God offereth vnto the Iewiſh people, his euerlaſting grace and mercy in the word preached: and for that the true Religion was at that time altogether ſhut vp within the cabinet of the Land of *Iudah*, hee proceedeth herehence with admiration, and ſaith; *Hee hath not dealt ſo with euery nation, neither lette them know his iudgements. Praiſe ye the Lord.* That is, praiſe and thankes be giuen vnto God, who amongſt vs gathereth a handfull vnto him, who know him, honour him, and feare him, whereas notwithſtanding

ding ſo many people liue altogether without God, and are depriued, and euen robbed of all true comfort both in life and death.

We, beloued in the Lord, can now at this day reioyce of that, in the Proteſtant Churches of *Germanie*, whereof the people of the Iewes reioyced aforetime, as namely, that God hath ſhewed vnto vs his holy word, and hath let vs know his ſtatutes, and his iudgements. Hee ſheweth his word vnto vs, that is, he cleerely reuealeth himſelfe vnto vs in the Goſpell.

This wee know and acknowledge with all Proteſtant Churches.

*God is the fountaine of all goodneſſe, and all the euill that is in the world, proceedeth at no hand from him, but from Satan, and mans free*

*will.* This wee know and acknowledge with all Proteſtant Churches.

*Chriſt Ieſus is the almighty Sonne of God, the brightneſſe of his glory, and the ingraued forme of his perſon, who in the fulneſſe of time tooke vpon him our fleſh and blood, and hath purchaſed for vs through his death eternall redemption.* This we know and acknowledge with all Proteſtant Churches.

*The holy Ghoſt is the third perſon of the Deitie, the comforter of all the afflicted, and the earneſt of our ſaluation to come.* This wee know and acknowledge with all Proteſtant Churches.

*The Lord God hath ſo neere a care of his faithfull children, that not ſo much as a haire of their head is bowed, or any little bone broken in their body, without his will.* This wee know

know and acknowledge with all Protestant Churches.

*When God calleth for vs before his strict iudgement, be it as well in health as in sickneſſe, and denieth vnto our owne conſcience all comfort, ſo that wee cannot withſtand the iuſt wrath of God at all: but yet the alone precious ſuffering and bitter death of our deere Lord and Sauiour Ieſus Chriſt, (whoſe ſuffering and death being laid hold on with true faith,) euen then ſtilleth the ſpirituall heart-beating, and quieteth the diſtuibed conſcience.* This we know and acknowledge with all Protestant Churches.

*When God ſendeth vs ſorro v and affliction, it is ſo farre from hurting of vs, that it alſo turneth vnto our good, and our ſelues may therefore praiſe affliction: for it is true, that vnto the faithfull, tribulation brin-*

geth patience, patience experience, experience hope, and hope maketh not ashamed. This wee know and acknowledge with all Protestant Churches.

*When faith is weake, patience cold, hope in a swounde, then is there no better meanes to helpe and relieue the poore soule, then that shee frequent the holy Supper of the Lord, where we doe not onely see before our eyes, what and how much Christ hath suffered for our sakes, but wee also feele, that our hungry and thirstie soules are fed with his crucified body, and are quenched with his bloodshed, which is done, when wee ingraue and firmely presse into our hearts by true faith, that Christ is giuen vnto death for our sinnes, and his blood is shed for our transgressions, whereby faith will be stronger, patience warmer, hope more liuely, the whole man will bee in*

God

*God more ioyful,& wil go home vnto his houſe with a ioyful hart,& praiſe-ſinging mouth ſinging,The Lord is my good ſhepheard,I ſhal hēceforth neuer want any thing: he feedeth me on the greene paſtures of his word,hee gineth me to drinke of the freſh waterſprings of his ſpirit, his goodneſſe and mercie will follow me, all the dayes of my life* This laſtly we know and acknowledge with all Proteſtant Churches. Pſal. 23.

*That eternall ſaluation is prepared for vs after this life.* That is ſaid, the Lord ſheweth his word vnto *Iacob*, and reuealeth his grace and mercie only to Proteſtant Churches.

But hee ſheweth vs not only the word of grace and mercie, but he ſheweth vs alſo his ſtatutes and his iudgements. Now theſe are Gods ſtatutes and iudgements.

*Thou*

Math. 22. *Thou ſhalt loue the Lord thy God, with all thy heart, with all thy ſoule, with all thy ſtrength, and thy neighbour as thy ſelfe.* Theſe be Gods ſtatutes, and his iudgments.

Math. 6. Luke 6. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* Theſe be Gods ſtatutes and his iudgments.

*Loue your enemies, doe good vnto them that hate you, bleſſe them that curſe you, pray for them that hurt you.* Theſe bee Gods ſtatutes & iudgments.

Luke 21. *Take heede that your hearts be not oppreſſed with ſurfeting & drunkenneſſe, and with the cares of this life.* Theſe are Gods ſtatutes and his iudgments.

Heb. 13. *To doe well and to diſtribute forget not.* Theſe bee Gods ſtatutes and his iudgments.

*Follow*

*Follow peace with all men, and holines, without the which no man ſhall ſee the Lord.* Heb. 12.

But ſo, O God, doe few people at this day; therefore, *Praiſe the Lord, O Ieruſalem, praiſe thy God, O Zion.* For (as wee haue vnderſtood out of this ſermon) there is nothing more precious then to praiſe our God: ſuch praiſe is pleaſãt & comely: ſuch praiſe is fitting to meete God the Lord with; as hee that buildeth the wales of *Ieruſalem*, as hee that vſeth his wiſedome and power, vnto the defence & comfort of his Chriſtẽdome, as he that yet ſheweth vnto vs in *Germany* his ſauing word, and his holy ſtatutes.

Who ſo acknowledgeth this, who ſo laudeth and and praiſeth this, hee ſhall finde, that vppon his praiſe ſinging life, a praiſe ſinging

ging death ſhall follow; and hee ſhall by death bee ioyfully carried into that bleſſed life, wherein all the faithfull meete together, and ſhall ſing: Great is our Lord, and great is his power: hee maketh them that were low on earth, to bee high in heauen, them that on earth were proud, and wicked, hee abaſeth, and throweth downe vnto hell. For if the honeſt ſubiects of the Electorall Palatinate did heartely ſo much reioyce yeſterday, when they ſaw that our right gracious, and illuſtrious *Princeſſe Electoreſſe*, was well and ſafely arriued here in good health, and receaued with ioy of our right gracious Lord; what thinke you will bee then there, when wee, and all other the faithfull, who are Chriſts Bride, that ſhall haue ſailed ouer the

the deepe, hideous, terrible, and tempeſtious Sea of this world, yea the temporary death, and ſhall haue arriued at the holy hill, not at *Heydelberg*, but in heauenly *Ieruſalem*, where Chriſt will receaue vs, euen the good *Bridegrome*, who hath vndergone ſo far a iorney for our ſakes, as from heauen vnto the earth, and hath giuen out his life a ranſome for vs? ioyfully will all ſing there, that can ſing; and all cheerefully giue praiſe that can praiſe. The *Angels* themſelues, will then aſſẽble in troupes, reioyce & ſing, *Halleluia*; praiſe ye the Lord; the lambes wedding is come let vs ſing & reioyce. That which the *Bride* deſired on earth, that ſhee hath, that ſhe heareth, that ſhe ſeeeth, that ſhe feeleth now in heauẽ. She hath the bridegrome: ſhe heareth *Angels* muſick: ſhee ſeeth the Father

He alludeth to a hil at *Heidelberg* called the Holy hill.

Reu. 19

Father in the Sonne, the Sonne in the Father, and the holy Ghoſt in the Father and the Sonne. God doth not ſo vnto any wicked, nor letteth them ſee his glory, nor ſuffereth them to feele his ioy. Therefore, praiſe here the Lord, ye that would praiſe him there: ſing here vnto the Lord, yee that would ſing vnto him there. Here muſt the beginning be made, the full accompliſhment and fruition of all will be found there.

Thankes be vnto the Father, that ſo cleerly reuealeth his mercy vnto vs. Thankes be vnto the Sonne, who hath purchaſed for vs peace, ioy, and life. Thankes be vnto the holy Ghoſt, that bindeth vs poore miſerable wormes on earth, in a permanent euerlaſting loue with God in heauen. *Let all the people ſay Amen: yea Lord Ieſus Amen.*

The

## The Praier.

IT is a pleaſant thing indeede to praiſe our God, and to ſhew forth his mercie in the morning, and his truth in the euening. Therefore we returne our hearts and tongues vnto thee, moſt mercifull God and Father, and praiſe thy marueilous goodneſſe, which thou haſt ſo plentifully and richly ſhewed vnto vs euer vntill this preſent.

It

It was thy goodneſſe, that our Lord and Prince Electors Highneſſe went well and ſound from hence into England three quarters of a yeare agoe.

It was thy goodneſſe, that his Highneſſe purpoſe and deſigne came there vnto a happie end.

It was thy goodneſſe, that his Highneſſe arriued here ſo well againe, after the performance of that buſineſſe.

And it is thy goodneſſe, that his Highneſſe beſt beloued ſpouſe arriued here ſafely yeſterday, to the great reioycing of all the people.

Bleſſed and prayſed be thy high and great name for this thy maruellous goodneſſe, from this time forth and for euer.

We beſeech thee gracious God and Father, finiſh that work which thou

thou haſt begun, and renew thy ancient mercie and louing kindneſſe from day to day vpon this Princely new maried couple; powre downe vpon them from heauen aboue thy heauenly goodneſſe and bleſſing, accompliſh all their Highneſſe deſignes, heare them when they call vpon thee, deliuer them when they bee in danger, reioyce them when they be in ſorrow, bleſſe them as thou didſt bleſſe thy beſt friends, *Abraham*, *Iſaac*, and *Iacob*, that ſo their whole countrey may bee glad of them; and that in time, vnder their gouernment, iudgement and righteouſneſſe may meet together in all parts of the Palatinate, and loue, kindneſſe, and faithfulneſſe, may kiſſe one each other in all houſes.

Receiue likewiſe into thy pro-

tection and defence the Romane Emperours Maieſtie, the King and Queenes Maieſties of Great Britaine, as alſo the Prince their Son, all other Chriſtian Potentates, Princes Electors, and other Princes of the Empire, eſpecially in our right gracious ioynt gouernment, together with their beloued Ladies, & all that belong vnto them, and ſo likewiſe all the whole Electorall and Princely family of the Count Palatines by Rheine: bleſſe them all in bodie, in ſoule, in honour, in goods.

Looke downe from heauen vpon the fruits of the earth, and ſpeake and ſpread out thy bleſſing ouer them, that we may alſo therby acknowledge thee, the Father and fountaine of all mercie and goodneſſe. Haue mercie vpon all perſecuted, afflicted, and ſorrowfull

full Chriſtians; cure that which ſicke is, binde vp that which is wounded, ſtrengthen that which is weake. Laſtly, receiue vs, and giue vs vnto thee, ſo ſhall we be a bleſſed people here temporally, and there eternally.

*Amen.*

# TO THE IN-DIFFERENT Reader.

CONsidering, indifferēt Reader, how ſiniſterly ſome of ignorance, and others of malice, conceaue of the ſtate & dignity of the High and Mightie Prince Elector *Palatine*, Duke of *Bauaria* &c. of his Coūtry, of his receauing his moſt honored Ladie the Princeſſe *Elizabeth*, and entertainement of my Lords the Commiſſioners, and accordingly

make report thereof; as alſo how deſirous others are to be rightly informed of the truth: I could not, in my dutie, knowing the place, and hauing certaine aduertiſements thence from honorable perſonages, and others of great worth & credit, but add this ſhort & plaine yet true narration thereof, as well for the eaſier ſtopping of intemperate mouthes, as for the better ſatisfying of all honeſt mindes that bee deſirous of the truth.

Firſt, therefore concerning the Prince Elector Palatines originall and ſtate, though thoſe many pedegrees publiſhed here already of his Highneſſe diſcent, ſufficiently ſhew his ancient and high blood, riſing from many great Emperors and Kings, yet giue mee leaue to fetch it from the very beginning.

The

The *Palatinate* and *Bauaria*, were once a kingdome, yet ſubiect (as other States) vnto alteration and change. The Kingdome continued from *Adelgerius* the firſt King vntill *Taſſilo* the laſt, all in lineall diſcent 332. yeeres, from the yeere of Chriſt his incarnation 556. vntill the yeere 788. This *Taſſilo* the laſt King, for that he would neither be ſubiect, nor friend vnto *Charlemaine*, was at length after much warre ſubdued by him, taken priſoner, and both he and his ſonne *Dedon* depriued of their Kingdome, and kept priſoners in the Monaſterie of *Lanceack* neere vnto *Heidelberg*, where they both ended their daies in miſerie.

Chron Charian lib. 4. Chronolog. Func.

After this, the poſterity of *Charles* the great held thoſe Countries, vntill the ſeuenteenth yeere

of *Otto* the firſt Emperour, not full a hundred yeeres; at which time the Bauarians ioyning battell againſt *Otto* were ouercome. Then Emperor *Otto* gaue *Bauaria* and the *Palatinate* vnto his brother *Henry*, whoſe ſonne *Henry*, and *Henry* the holy his nephew enioyed them; which third *Henry* hauing no child, gaue the lands and honours vnto *Henry* his wife *Cunigundes* brother, who alſo dying iſſuleſſe, it returned vnto *Henry* the third Emperour, after 96. yeeres, in the yeere 1033. who tooke it by force from *Conrad* the true heire without iuſt deſert, to the great diſcontent of all the Princes of the Empire, and gaue it the next yeere after vnto his owne ſonne *Conrad*. Yet at laſt againe in the 32. yeere of the Empyre of *Frederick Barbaroſſe* 1183. *Henry* then

then Duke of *Bauaria* and *Saxony*, being for his rebellion againſt the Emperour depriued of lands and honour, the Emperour gaue and reſtored the *Palatinate* and *Bauaria* vnto *Otto* of *Witelsbach*, the antient heire of *Conrad* afore depoſed, and ſuppreſſed by *Henry* the 3. In whoſe iſſue male, theſe countreyes haue euer ſince continued now the ſpace of 430. yeeres, and ſtill doe in this Prince Elector *Frederick* the fifth, the firſt and chiefeſt Prince of the Empyre, and is the 26. in the gouernement ſince the ſaid *Otto* of *witelsbach*: and God grant if it be his will, the iſſue of this marriage bed may in their Highneſſes ſeede ſtill remaine, ſo long as the Sunne and Moone endure.

Now for his Highneſſe Countrey it is neither ſo ſmall, vnfruitfull,

full, or meane, as is by some supposed. It is in length about 200. english miles the lower and vpper Countrey. In the lower the Prince hath 26. walled Townes, besides an infinite number of good and faire Villages, 22. houses; and the land is very fruitfull of wine, corne, and other comfortable fruites for mans vse, hauing the Rheine & Neckar running throgh it. The vpper Countrey hath not so many walled townes and princely houses, but those that are, be generally fairer then in the lower, especially *Amberg* and *Newmarket*.

For her Highnesse receauing: After that she had passed the low Countries, the Dukedomes of *Gulick*, *Cleue*, and *Mont*, the *Bishoprickes of Collen*, and *Trier*, with a part of the *Landgraue* of *Hessens* coun-

countrey; in all which places she had so great welcome, entertainement, and honorable presents, as truely expressed the loue and applause of the people, the affection of friends, and greatnes of those Princes through whose territories shee passed. Shee came at last happily to *Cowlsome*, where the *Prince Elector Palatine* met her highnesse post, with a few horse, and went together to *Gauelsheim*, another very smale village of his, the 1. of *Iune* 1613. inconuenient for the prouiding for and lodging and prouisions for such a traine, which was occasioned by reason *Coub*, *Bachrahe*, and all other good townes of his thereabouts were infected.

Here the *Prince Elector* and *Princesse* earnestly inuited my Lords the commissioners, and others

thers his Maieſties officers, who had attended in the voiage to goe along with them vnto *Heidelberg*, whereby they might not only haue a better view of ſome part of the countrey, but alſo finde entertainement to their more content. The commiſſioners condiſcended vnto ſo gracious a ioint requeſt, and the rather to ſee her highneſſe well arriue at her owne home: But the other officers could not by any intreaty be perſwaded to goe further, deſirous (perhaps) to make ſpeedy report vnto their Maieſties and the ſtate, of her Highneſſes ſafe arriuall in the *Palatinate*, and ſoe returned the next day for *England*. And this is the cauſe they ſaw not any memorable thing worthy of praiſe in the *Palatinate*, as my Lordes the commiſſioners did, and will not forbeare

forbeare to ſpeake honorably thereof, thogh ſome haue done otherwiſe; for anſwering of whom and ſatiſfying of others, I haue thought good to touch this much by the way, and noe more, I am informed of.

Thence they rid the next day the 2. of *Iune* vnto the City of *Adentz*, whither the Archbiſhoppe, and *Prince Elector* thereof, Chancelor of *Germany* had inuited their highneſſes, where they ſtayed two nights, and were of him roially entertained, with great and bounteous feaſting, & ſundry excellent Fireworkes, the better to expreſſe their welcome, and paſſe out the time in princely manner.

The 4. of *Iune* they rodd to *Oppenheim* an ancient Citty with a Caſtle therein of the Prince Electors, and there lodged all night.

The

The 5. of *Iune*, their Highneſſes hauing paſſed through the City of *Worms*, they approched vnto *Frankendal*, a fine and neate new City, where the *Prince* hath a houſe, which with al the territory about, is part of her Highneſſe iointure. Here the townſ-men came forth and met their *Prince* and *Princeſſe* in a warlike manner, attired like vnto *Turkes*, *Polakes*, and *Switzers*, and ſo conducted them, in an orderly and braue march vnto their lodgings, in her Highneſſe owne houſe.

Here ſhe ſtaied two nights, hauing ſundry goodly & wel deuiſed ſhewes preſented vnto her; as the firſt night a *Regall Throne*, repreſenting *Salomons Throne*, when hee receaued the *Queene* of *Sheba*, which had therein a hundred lampes lighted. The next day the

the Prince left her Highneſſe, riding to *Heidelberg*, 16 Engliſh miles off, to welcome the *Princes* that were come thither to honour him, and fetch her Highneſſe in.

The 6. day at night was preſented the martiall ſiege of *Troy*, after this manner. There was a ſtrong Caſtle of exceeding bigneſſe erected, repreſenting old *Troy*, wherein were placed 100. ſhot. Before the walles whereof, there lay another army attired like *Greekes*, who thus began the ſiege. The horſe men firſt gaue the onſet, who retiring, were in great fury, ſeconded by the footemen. But yet the Troians repelling them, the Greeks politiquely ſounded the Retreat, ſeemed to retire, but hid themſelues in ambuſh, leauing a high horſe of exceeding bigneſſe with men in it before the walles, which

which the Troianes drew into the Citie: in the night the Alarum was giuen, *Troy* fired, and the Greekes in triumph, marched away Conquerours.

The next day the 7. of *Iune* the Princeſſe remoued towardes *Heidelberg*, after ſhee had Paſſed the walled town of *Ladeberg*, was met 3. miles from *Heidelberg*, with the *Prince Elector*, accompanied with 12. other Princes, the rich coach, 30. Earles, one thouſand gentlemen, of the countrey richly attired, and brauely ſet out with gallant horſe, armour, and other habiliaments of war. The horſemen attending the Princes, were beſides theſe two thouſand more. So that all the horſe were three thouſand, and all great horſe. The Princes alighted, and welcomed her Highneſſe, who aſcended into her

her rich coach. After a while ſhee was again encountered in three ſeuerall places, with three regiments of foot, 2000. in regimẽt, who firſt welcomed their Princeſſe with vollies of ſmal ſhot, & had after the thunder ſeconded with 20. peeces of great ordnãce. Then they marched altogether orderly in good aray, conducting her to *Heidelberg*, where the Citizens wanted no expreſſions of ioy, loue, and duty in hearty welcoming of her, & praying for her; all windows being repleniſhed with people of all ages and degrees, and the ſtreetes thronged with multitudes of people, drawne thither from all parts, not ſo much to ſee the Pageants that were erected to further this honorable entertainement, as to haue their eies filled in beholding of her Highneſſe, whom

all honoured and admired. And thus hauing paſſed in magnificent great ſtate through the Citie, ſhee was in like pompe conueied into the Caſtle, where the Prince Electors mother, with many other great Princeſſes, Ladies, & Gentlewomen receiued her with all fitting honor, due to ſo great a Princeſſe.

The morning of the day following, being the 8. of *Iune*, was dedicated vnto God, with ſinging of Pſalmes, prayer, thankeſgiuing, and this annexed Sermon, as was meete for ſo great mercies receiued from God. The next daies, the 9. 10. and 11. were appointed for Tilting, Tourney, and running at the Ring; the nights for fireworkes and dancings; two nights, after the Germane manner, the other times according to the Engliſh

lish and French custome. Where let mee not omit to shew, that my Lords the Commissioners, and all the Princes were lodged within the Castle, in lodgings well accommodated, and richly furnished with bedding, hangings, and all other necessaries.

The Princesse and other great Ladies, with the Commissioners, being fitly placed at the Tilt-yard in the Princes garden: The first that entered the Tilt-yard the, 9. day, was the Prince Elector himselfe, accompanied with other Princes of the Empyre, gallently mounted, but were interrupted for that time from their matiall sports by night: But the next day being the 10. recompenced the same, for there came before the Prince Elector in a very stately manner, this shew, which gaue exceeding

ceeding content vnto her Highneſſe, and all other great perſonages the beholders.

*Iupiter* came firſt, ſitting in a very rich Chariot, drawne by two Griffins, guarded by *Mercury*, who was coachman. *Iuno* followed next in another Chariot, drawne by Peacockes, and driuen by *Iris*. The God of Husbandry followed cloſe with 3. Ploughes. And after him *Neptune* the God of the ſea entred, in a Chariot welbefitting ſuch a *Marine God*, drawne by 3. *Sea-horſes*. *Neptune* had to attend him a *Merman*, who ſate behind him on a rocke with a looking glaſſe in his hand, and 3. Mermaides on an other Rocke, ſinging and playing on muſicall Inſtruments.

The next preſentation that entered, was a Centaure, (halfe a man,

man, halfe a horſe) holding a Booke in the one hand, and a Mace in the other; *Arion* followed him riding on a *Sea-Vnicorne*, and playing on a Lute. After whome followed the ſeauen deadly ſinnes, all chained, and driuen forward by a Dragon, which did euer ſpit fire. Immediatly followed the Prince Elector, with two others in a ſhip: himſelfe reſembling *Iaſon*; attended on by ſix Squires, bearing ſhields and launces. The golden Fleece which *Iaſon* brought from *Greece*, was to be ſeene in the Ship: at the ſterne whereof was Enuy dragged, eating her owne heart.

*Mars* followed in a chariot garniſhed with all warlike Enſignes, hauing three Knights & ſix Squires for his attendants, bearing launces. Then came *Venus* and *Cupid*, drawne

drawne by Swannes in a chariot, ſix virgines going before, *Hercules* following after, and three Knights following him, the Sunne artificially gazing on the chariot.

Next hereunto was Victorie mounted on high in an Imperiall Chariot (ſignifying Soueraigntie) on whoſe top aboue there ſtood a diſplayed Eagle: on which likewiſe attended three Knights, and ſix Squires.

In the laſt Chariot of Forreſt-worke, garniſhed with liuing birds and beaſts, was *Diana*, attended by ſix Satyres, playing wildly on muſicke: ſix other Satyres leaping and dauncing Antick-like: twelue Satyres more leading Dogges and Deere: the Wood-men followed: then came the Nymphes with bowes and arrowes: and laſt, the chariot of other Nymphes playing

ing & ſinging, whō three Knights followed. Theſe were the ſhewes, and then began the Tilting.

Thus this dayes ſports, and the night, being paſſed with much delight, and they come the next day againe (June the eleuenth) into the Til-yard, the Prince Elector, with thoſe other two that ſate with him before in the Ship (himſelfe ſtill repreſenting *Iaſon*) attended vpon by ſix Squires, eight Trumpeters, ſeuen footmen, and ſeuen horſes of State, lead ſingle: Two others followed him, reſembling *Apollo* and *Bacchus*, who were accompanied with three Wild-men, playing on ſtrange muſicke; Satyres ruſtically dancing, three Nymphs on horſebacke, crowned with garlands. Next came *Muſæus*, *Orheus*, and *Eumolpus*, with muſicke, on horſebacke: *Mydas* followed with

Asses eares, riding on an Asse, for comparing *Pan* to *Apollo*; and after him miserable *Marsyas*, and a Satyre fleaing off his skinne, for daring to contest with skilfull *Apollo* in musicke. A prettie space after followed the nine Muses, seated severally vpon Parnassus hill, and playing sweetly vpon diuers instruments of Musicke: then came the three Graces with *Hercules* and *Mercury* accompanying them: and *Silenus*, *Bacchus* his steward, with a tun and a glasse, which as fast as hee could fill with wine, hee presently dranke off: which representation was finished with *Bacchus* himselfe, drawne by Doggesin a Chariot, and waited on by *Iunius*, *Pamona*, *Hymeneus*, *Zephirus*, *Flora*, and *Vertumnus*.

The last representation was a man wearing an Imperiall Crown, foure

foure prisoners bounde with Skarfes going before him, three following him with drawne Swordes, and foure Squiers with Lances. Next came three clothed like Turkes, attended vpon by sixe Squiers carrying Lances. And last of al one came riding in, armed at all points, followed with three persons, leading barbed horses single, which fights being passed they tilted. And so the 11. dayes Glory and Triumph ended with exceeding great State, and Honour, and noble performance of all Courtly Ceremonies, and feats of Armes. *And honorable prises giuen to the deserued by*

The next day after, being the 12. of *June*, the better to recreate their mindes with taking of the aire abroade, and vsing other sports, the Princesse Electoresse, greatly attended, rid on hunting: the

the *Prince Elector*, with ſome of the Germane Princes, the Duke of *Lennox*, the Earle of *Arundell*, the Lord Viſcount *Liſle*, and a great number beſides, diſported themſelues in hunting the ſtagge with Lances.

The laſt exerciſe of all was performed with ſtranger variety: For a merry crue of Ruſtickes came in on Horſebacke, armed in ſtraw, with Tubbes vpon their heads, and ſtaues in their hands, preſenting themſelues before her Highneſſe, ran fiercely one at another, and made her Highneſſe and other the beholders exceeding great ſport.

Thus nothing being omitted, in royall feaſting, princely entertainement, and honorable triumphes, which might ſerue either now to ſet foth the magnificence

cence of so great a Prince, or to please the eyes and content the mindes of all that illustrious presence: the 14. of *June* being come, his Maiesties Commissioners, the Duke of Leunox, the Earle of Arundell, with his Lady, the Lord *Viscount Lisle*, Generall *Cicill* and his Lady, hauing receiued all Princely entertainement and honorable presents, tooke their leaue of the *Prince* and *Princesse*, and departed (as did most of the German Princes) the Lord *Harrington*, with his Lady, Mr. Doctor *Martin*, and Mr. *Leonius Munk* staying behind to expedite some busines. The next day after, the 15. the Prince Elector tooke the *Princesse* a hunting vnto other of his houses, to spend the hot time in cooler places.

Before I conclude, let mee yet informe

informe the Reader of one thing not mentioned, and which setteth out the Princes Electors greatnesse not a little: That besides this 6000. trained soldiers, who staied there all the solemnitie, and were fed by the Prince, abroade in the fields: there were euery meale (during the abode of the Commissioners and the German Princes there) aboue 50. Tables furnished, and about 6000. persons, guests, and seruines, fed at them. Wherefore let enuy, malice, and ignorance, ceasse euer henceforth to carp at that they cânot paralel, now they may knowe it: and all honest mindes rest satisfied herewith.

Thus hauing briefly related, indifferent Reader, that I promised, concerning the *Prince Elector Palatines* ancient State, his Countrey, the receauing of his most honored

nored Princeſſe, & roial entertainment which all degrees found at his Highneſſe Court, to their full content, during the whole time of theſe ſolemnities, I betake their Highneſſes, and our ſelues, and all the *Iſraell* of God euery where, vnto the Almighties euer ſafe protection; who preſerue his, and conuert or confound all his aduerſaries that wiſh euill vnto

*Zion.*

*FINIS.*

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